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UNITED EVANGELICAL Action

Did God Attend the Summit?

Witnessing to Jehovah's Witnesses

Christianity's Forgotten Man

July 1960

Readers Say-

Federal Service Careers

To the Editor:

Your article entitled "Let's Get Evangelical Youth in Federal Service Careers" (May 1960) is excellent and long overdue. I am an employee of the State of Illinois in the Research Department where half of our work is for the Federal government with half of our salary being paid by them.

My immediate supervisor is a Catholic and a graduate of Notre Dame University. He has nine children and hopes to put them all through college and into government service. In that way the Catholics hope to get hold of the government. Yes, let's get more Protestant young people into government service in all classifications, but let's be sure they are thoroughly trained in the Bible and can stand against the trained, missionary-minded Catholics.

Mrs. William Murrell
Chicago, Ill.

To the Editor:

Congratulations on the "new look" in *Action!* I am particularly appreciative of the excellent item on "Let's Get Evangelical Youth in Federal Service Careers." A series along this line would be great, it seems to me.

Ted W. Engstrom, President
Youth for Christ International
Wheaton, Ill.

Persecution in Spain

To the Editor:

Being from Spain, the thing that amazes me as I read in *Action* of the problems of the churches there is that they could be easily alleviated if not solved, if the millions of Christians in the U.S. who hear about persecution in Spain would care enough to do something about it.

All it would take is two pieces of paper, two envelopes, two four-cent stamps, and 15 minutes. They should write to their representative in Congress and—you know how effective this would be—to the Spanish Ambassador in Washington and let them know their feelings. General Franco is extremely sensitive to American feeling and it is my conviction that if the Protestants in Spain suffer it is because there are not enough Christians in the U. S. who care. We may have to answer before God for our complacency when we should have cared more.

I am glad for what NAE and *Action* have done, but only as continued pressure is put on the Spanish government will the Protestants in Spain receive the freedom they are longing for.

David W. Vila
Grand Rapids, Mich.

Cover photo by H. Armstrong Roberts

Endorses Obscenity Fight

To the Editor:

We read with astounding interest the article "Pornography Challenges Our Culture" (April 1960). We feel it is the duty of every citizen to become aware of this situation and do something about it.

Therefore, we the undersigned, wish to endorse your fight against obscenity in print.

Mrs. Anna E. James and
31 Other Signatures
Enid, Okla.

The NCC Article

To the Editor:

The article by G. Aiken Taylor on "Why I Find It Hard to Be Enthusiastic About the National Council of of Churches" (May 1960) is one of the best and informative articles on the subject I have ever read. He has expressed in understandable terminology the basic issues of difference which many of us feel. I intend to see that my congregation gets this information so well presented.

Norman A. Riggins, Pastor
Moses Lake E.U.B. Church
Moses Lake, Wash.

To the Editor:

The article on the NCC is terrific!

D. Nienhuis
Harrison, S. D.

To the Editor:

We need more to speak as knowingly and plainly as G. Aiken Taylor has.

Warren E. Hall
Sunnyside, Wash.

Manual Controversy

To the Editor:

The New York Times, editorializing on the Air Force manual controversy, has said that the pulpit and church must be free to speak out on political, economic and social issues and that "the symptoms of the present anti-clerical campaign . . . are . . . cheap, silly and irreligious."

But there seems to be nothing "cheap" or "silly" in the testimony before the House Un-American Activities Committee of February 25, 1960:

". . . the chairman issued a statement to the effect that the leadership of the National Council of Churches of Christ had hundreds or at least 100 persons in leadership capacity with either Communist-front records or records of service to Communist causes. The aggregate affiliations of the leadership, instead of being in the hundreds as the chairman first indicated, is now, according to our latest count, into the thousands, and we have yet to complete our check."

I agree that the pulpit must ever be free to speak out on political, economic and social issues—incidentally, it might try speaking on religion occasionally—but the fact remains that at no time has the National Council denied or disproved the charges, despite repeated invitations from the House Un-American Activities Committee and radio commentator Fulton Lewis, Jr.

May the "freedom of the pulpit" ever be kept alive to proclaim with power the redemptive acts of God in Jesus Christ and its far-reaching implications in every realm of social and personal life. But may the "freedom of the pulpit" never be a cloak to hide the questionable associations and activities of some of her spokesmen.

Samuel T. Hemberger, Pastor
Union Congregational Church
Tuckahoe, N. Y.

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NAE
on the move

■ Dr. Clyde W. Taylor, NAE's busy Secretary of Public Affairs, also is acting secretary of its Chaplaincy Commission. In this latter capacity he will be leaving this month for Europe where he will direct the European Chaplaincy Retreat (see page 17).

■ Rev. Mahlon L. Macy, field director, expects to participate in the Christian Workers' Conference sponsored jointly by Gospel Light Publications and the Audio Bible Society July 31-August 6 at LeTourneau Christian Camp, Canandaigua, N. Y. While in the East he will also be making evangelical contacts in the New England area.

people in *Action*

Three new writers in one issue is a rare thing for *Action,* but that's what we have this month—and what they have to say is highly relevant for our times.

■ For Christians who find themselves distressed about the apparent failure of the Paris summit conference, the article "Did God Attend the Summit?" (page 5) will be extremely helpful. This spiritual evaluation of the summit by Rev. Clay Cooper of Spokane, Wash., was given on the radio and television programs of Vision, Inc., a religious ministry of which Mr. cooper is president.

■ J. Eugene White, former Southern Baptist pastor who is now editorial assistant of the *Baptist Standard,* official organ of the Texas Baptist Convention, wrote the article on "Christianity's Forgotten Man" (pages 8 and 9).

■ After 30 years in the Watchtower organization, William Schnell was converted to Christ. The success of his book, *Thirty Years a Watchtower Slave,* led him to a ministry of trying to reach Jehovah's Witnesses for Christ. Read his article on "Witnessing to Jehovah's Witnesses" (page 7).

RANSOM MARVIN DIES

Just before *Action* went to press, Rev. Ransom Marvin, art consultant for the magazine and an executive assistant on the staff of the National Sunday School Association went to be with the Lord. He died June 19 following an operation for a brain tumor. Pray for his family.

Action

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READERS' GUIDE FOR JULY 1960

FEATURES

5 / DID GOD ATTEND THE SUMMIT?
By Clay Cooper
Perhaps—just perhaps—the Paris summit was not a failure

7 / WITNESSING FOR CHRIST TO JEHOVAH'S WITNESSES
By William J. Schnell
A converted Witness tells how to reach them for Jesus Christ

8 / CHRISTIANITY'S FORGOTTEN MAN
By J. Eugene White
Is Nikita Khrushchev's name on *your* daily prayer list?

11 / NICARAGUA SHALL BELONG TO CHRIST!
Report on a unique campaign in Central America

DEPARTMENTS

2/ READERS SAY
3 / NAE ON THE MOVE
3 / PEOPLE IN ACTION
4 / CAPITAL COMMENTARY
10 / BOOKVIEWS
12 / WORLDVIEW
13 / JUST A MINUTE
17 / EVANGELICAL NEWSFRONT
22 / ASK DR. SUNDAY SCHOOL
23 / RECORD REVIEWS

EDITOR / W. Stanley Mooneyham
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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

The bills to take liquor off the airlines are still harassed by procedural delays in the committees to which they are referred. Hearings were held on June 16 by the Senate Interstate Commerce committee, even though the bill had been favorably reported by the subcommittee. Thus the hearings were interpreted as a stalling procedure, to keep the bill from getting to the floor of the Senate where it would undoubtedly be passed without significant opposition.

Mrs. Glenn G. Hays, legislative representative of the National Woman's Christian Temperance Union, charges that both the Federal Aviation Agency and the Congress are "dallying dangerously" with human lives by not taking quick action to get all alcohol off the airlines. The FAA adopted a regulation recently which allows only airlines personnel to serve drinks aboard aircraft and bars them from serving any passenger who appears to be intoxicated.

It appears that some legislation will be passed to clean up the obscenity problem in the District of Columbia. Two different versions of bills for this purpose have been acted upon by the House and Senate. A conference committee has been selected to iron out the differences. Rep. John Dowdy (D., Tex.) is the original sponsor of the measure.

Dr. Billy Graham is in Washington for an eight day crusade from June 19-26. In addition to the evening meetings at Griffith Stadium, Dr. Graham is speaking to the Congressional prayer groups and other key Washington organizations.

Congress has been urged to establish a commission on "noxious materials" (indecent publications). Both Protestant and Catholic organizations supported the proposed legislation which would set up the framework of the commission. As introduced by Sen. Karl E. Mundt (R., S.D.) and Rep. James C. Oliver (D., Me.) the measure would establish a 15-member commission, to include: two members of Congress, two officials of the Post Office Department, two from the Justice Department, one from the Customs Bureau, plus three clergymen (Protestant, Catholic and Jew), five private citizens, including a psychiatrist, a psychologist, a publisher, a movie-industry official and a parent.

An important precedent in the field of federal aid to education was set when an amendment offered by Rep. Roman C. Pucinski (D., Ill.) was ruled "not germaine." The amendment would have made federal funds available to private and parochial schools for school construction. However, the bill was originally drafted to allow funds for public schools only, so that the amendment to include parochial schools was ruled out. The move will mean that federal education bills carried to the floor of the House will be less apt to have a parochial shirttail added through a "sneak play."

The Roman Catholic school system is the largest private educational system in the world, according to a report published by the Department of Education of the National Catholic Welfare Conference. The report stated that one-ninth of all elementary and secondary school pupils attend Catholic schools and two-fifths of college students are in Catholic institutions.

The U. S. Supreme Court is scheduled to decide upon the constitutionality of a Connecticut law which makes it a crime to use contraceptives. The law dates back to 1879 and provides a maximum $50 fine and sixty-day jail sentence for violations.

DID GOD ATTEND THE SUMMIT?

Perhaps the recent Paris meeting was not a failure.

By Clay Cooper

MAY 16, 1960, had long been looked forward to as the world's Red Letter Day!

The "Big Four" heads of state would get together, iron out the wrinkles galling the irritated hide of mortal man, set up a basis for lasting peace—give or take a few hours, days or months—and co-existence of two antithetical ways of life would be a reality.

But alas and alack, it was not to be! Three hours on the summit and all was over. The world reeled under the impact of a sledge-hammer disappointment. Gloom shrouded the world and out came the crying towels.

Headlines screamed, "SUMMIT TORPEDOED." It was labeled, "The Debacle of the Century." Thick and fast flew similar epitaphs over the ether waves. Communism had showed its hand, its true self, and as a result the Utopian hopes of the world were squashed as a man would step on a beetle. Anxiety spread across the world with the speed of light. The summit meeting was a failure!

But was it?

Maybe it wasn't a failure after all. Perhaps it was a tremendous success. Greater than Yalta, or Potsdam, or Teheran . . . or all three put together. Even conceivably greater than Camp David. That the "spirit of Camp David" was more delusive than conelusive is now quite evident to everybody.

Now, first of all, and perhaps most important of all, an issue should be made of the fact that uncounted thousands of earnest Christian people of many communions in many lands on both sides of the Iron Curtain had fervently prayed about the summit meeting. Not knowing for what they should specifically pray, many simply petitioned, "Thy will be done . . . on earth."

Who is going to stand up and say that His will was not done? That He did not hear these prayers? More is wrought by prayer than this world (or Mr. Khrushchev) dreams! It might not be far from the truth to affirm that except for these prayers, the Paris summit might have come to be acclaimed as a tremendous success while in reality remaining a blotch on history's page.

The failure of the summit may yet be seen to have been its greatest success. Paradoxical? Talking in riddles?

What happened at the summit may be no cause at all for despondency, but jubilation. This supposition could be based on the fact—proven fact—that man proposes, but God disposes! Who dares rule out God from that three-hour summit as though He might have been on vacation or at best a disinterested spectator on the side lines?

Who among us can say, with proof, that the will of the Almighty was not done as regards His hidden purposes, His eternal counsels and with reference to the long range universal good of being? Who can say, with authority, that what happened was a debacle, a travesty?

That's how many a person must have regarded another three-hour "summit meeting" a couple thousand years back when the forces of darkness and evil appeared to triumph gloriously when the Best of Men was nailed to a cross and held up to the derision of the world. The hellishness—the satanic outburst—on that summit, Mount Golgotha, was just God letting evil raise its ugly head in order that the universe might have an unforgettable demonstration by the master of malignant art; that sin might appear for what it is—exceeding sinful.

Could it have been so at Paris? Certainly not to put any other man that breathes on a par with the Saviour, but if anyone was ever crucified and held up to universal ridicule, without actually being spiked to a cross, it was the President of the United States, Dwight David Eisenhower, during *his* three hours on the summit in Paris.

Many a person is asking, "Where was God?" and that's what a lot of earnest people were asking at that other summit in the faraway, bygone day. And the truth of the matter is, He was right there! Right there "reconciling the world unto himself" through the vicarious sufferings of His Son. What looked like, on the surface, the greatest conceivable tragedy, wasn't at all. God was there on that summit—Mount Calvary—in 30 A.D., and if He wasn't present at the summit meeting, A.D. 1960, there are more perplexing questions to be answered than if we concede He was there.

If God did not attend the summit, perhaps someone will step forward and tell us who it was that enabled President Eisenhower to maintain poise and calm during the hours when insults and diatribe were heaped upon him. Such a spewing forth of abuse, but for divine aid insuring self-control, could have precipitated catastrophic results for the entire world.

And who do we think inspired Mr. Khrushchev to hold up for all the world to see, to spell out for all to hear, what is the true spirit of Communism? What sane and sensible man—and Khrushchev probably is—would so completely pull the rug from under his own feet . . . all by himself? Certainly he had help from somewhere. A lot of it. Probably there isn't enough money in all the hated capitalistic world to have hired Mr. K to burlesque the true character of the men and the system he represents, a system which threatens to enslave the world.

IF GOD WASN'T at the summit who was it that played out the rope with the noose at the end? The best laid schemes of men—all men—could not have so skillfully accomplished the wonders wrought for the enlightening of the world in so few hours. God must have been at the summit. Who can estimate the incalculable amount of good accomplished. Why, Mr. Khrushchev's few hours of diarrhetic harangue perhaps did more good throughout the world than thousands of hours of Voice of America broadcasting. It is likely the classic example of all time of a man opening his mouth and putting his own two feet into it. What an example of the fallibility of the "strong man" of the Kremlin . . . and of the Communist world. Lacking even the power to exercise self-control . . . self-restraint. By anybody's standard.

Dare we hold for one moment to the idea that what affected so very drastically the good or ill of God's world—as represented by Messrs. Eisenhower, MacMillan, DeGaulle and Khrushchev —could possibly have escaped His notice?

Benjamin Franklin, at the Constitutional convention in Philadelphia, said, "The longer I live, the more convincing proof I see that God governs in the affairs of men." Impelled by that conviction, he made a motion that called for daily prayer until Divine aid was given in the formulation of what Gladstone called, "the greatest document ever struck off by human hand" —the Constitution of the United States. Franklin reasoned that the God who watches over sparrows could not but be mightily interested in the founding of a nation. We can reasonably assume this is true in the international affairs of our time. It is hard to conceive of God absent from the summit.

Some hold the view that to have held the summit in the first place was a great mistake. Mistake or no, we need to remind ourselves that without the occasion it presented, the world would be without the vituperative exhibition of hate, intolerance and ferocity which the world probably needed. This outburst could have been in the providence of God a necessity for the world.

The image drawn by Mr. Khrushchev of Communism seizing President Eisenhower by the heels and beating his head against a wall, as an infuriated man might take a cat by the tail and dash its brains out, should be indelibly stamped on the minds of millions. This is a prophecy of what would happen to all the rest who might refuse to knuckle down, should the Communist dream ever become a reality. The summit, therefore, was eminently successful in bringing this to our united attention by the chiefest of spokesmen. Having accomplished this, the summit could hardly be classified as a flop, a debacle. Even if it did not perform the well-intentioned original objectives, it was monumentally successful in others.

With all deference, Mr. K might be asked, "Who takes who by the tail and beats his head against the wall?" This big talk is reminiscent of that of another "iron curtain" character stepping from the pages of sacred history, wrapped in a suit of armor from top to toe. His name was Goliath. The countryside rattled with his braggadocio.

"I will give your flesh to the birds," he shouted to his opponent. And he fully intended to. He carried a spear as big as a wagon tongue. The head on it weighted 25 pounds. The parallels are positively remarkable, for the intended victim was also a "David"—perhaps the ancient counterpart of Dwight *David* Eisenhower.

Midst the barrage of slanders and insults, David the shepherd didn't lose his head. Goliath did! Quietly and confidently, David stood his ground. With trust in God to justify His own cause, a simple smooth stone, hurled from a sling, was applied between the joints of the harness—right between his eyes. It was the only exposed part of the giant's "iron curtained" anatomy, the only vulnerable spot.

He fell stunned, his head was cut off with his own sword and confusion and consternation reigned in his realm. What looked like disaster for David and his people proved to be quite the opposite. The meeting of two at the summit afforded an excellent opportunity to see just who would bite the dust—the godless braggart, wrapped in an iron curtain, or a confident man of faith.

CALL IT A failure if you must, but from most any angle the summit could turn out to be a Godsend for the world. An eye-opener, a new lease on life for the nations, in that what happened there, accidental or otherwise, was certainly not according to the Communist rule book and time table.

According to Manuilsky—the same Dimitry Z. Manuilsky who presided over the U.N. Security Council in 1949 —next year, at the latest, was the date for the world coup. In 1931 he lectured the Lenin School of Political Warfare. On that occasion he declared Communism's calculated c a l e n d a r, which at the summit Mr. Khrushchev must have mussed up like a bull does a china shop.

He said, "War to the hilt between communism and capitalism is inevitable. Today, in 1931, we are not strong enough to attack. Our time will come in twenty or thirty years. To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep." (Think how Mr. K. woke us up!) "So we shall begin by launching the most spectacular peace movement on record. The capitalistic countries, stupid and decadent, will rejoice to cooperate to their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we will smash them with our clenched fist!"

Now but for the crudeness of Mr. Khrushchev in alerting the world, the Communists' basic plan could have eluded us in this age of sweetness and light. 1961—next year—was the year for the finishing stroke, the smashing of the clenched fist, coming right on the heels of Communism's unprecedented peace overtures.

Who can say it was not God who induced Mr. K to sabotage the schedule—and wake us up in so doing—in

(Continued on page 10)

What do you do when a Jehovah's Witness comes to your door? Shut him out or invite him in?

By William J. Schnell

Witnessing for Christ to Jehovah's Witnesses

NO DOUBT YOU have often had the experience of opening your door to a knock and finding yourself confronted with a well-clad man or woman who said, "I am one of Jehovah's Witnesses. I have come to preach the gospel of the Kingdom."

You listen for a while. Soon, your religion, your doctrines, your clergy, and your churches are attacked—attacked with many Scriptures torn out of context.

You were puzzled. If this Jehovah's Witness wants to win you for his religion, he certainly is using a strange approach. Why? Jehovah's Witnesses attack everything because they hope thus to draw you into an argument. They are trained to cope with argument. You are not. If you are drawn into such an argument, you may soon come off second best. You may even get hot under the collar, and finally may close the door. The "Witness" walks away elated. You are an opposer; you have given him martyrdom.

What did you do that was wrong in this encounter? *You failed to witness.*

When the Jehovah's Witness has made his attack and smugly leans back to receive your counterattack, turn the other cheek. How? Stand up and meekly give him the invitation of the gospel of Jesus Christ. Back the invitation up by sharing with him your experience of how salvation came to you. Instead of preaching, you are witnessing for Christ. Instead of becoming wrought up, you become joyful. Your heart sings when it thinks of what Christ Jesus has done for you. Your face radiates a smile. That disarms the Jehovah's Witness.

The Jehovah's Witness is thoroughly trained to cope with an attack. He cannot handle love. He may turn away and leave, but as he does, he leaves with the sound of the gospel of Jesus Christ ringing in his ears. He may return.

Again, a few weeks later, a knock on your door. The Witness. *You* start out this time: "Oh, I am glad to see you. I have been thinking about you," you say. "Have you thought about what I said? Are you saved?"

The Witness mutters, "I think so."

Pin him down. "When and how were you saved?"

He comes back, "I hope to be saved at Armageddon."

You conclude, "Then you are not yet saved?" Show him how he can be saved right here and now. He doesn't have to wait until Armageddon.

So far you have used one of the most powerful weapons of the Spirit. You have used the invitation of the gospel, and you have witnessed of its saving grace in your life.

However, the Jehovah's Witness often observes what you are doing, and especially the 17 per cent of them who are completely trained will quickly notice it. They will change their tactics. They are clever. They will not attack you after that. They will begin to witness.

How will they witness? Deceitfully. Not about their salvation. They will misuse God's Word. The Witness has a textbook hidden in his Bible, entitled, "Make Sure of All Things." From it he will cite a Scripture, and then, if you will let him, will weave Scripture into Scripture for a 20-minute talk. Anything you might quote in rebuttal will be like "water off a duck's back."

How to prevent his misuse of God's Word? With his first mention of a Scripture stop him. Say, "Wait. I want to get my Bible." Look up the Scripture he has cited; read it aloud. Continue after that to read the verses before that Scripture and the verses after it. Read the context. The context, right before the Witness's eyes, will dispel the misuse the Watchtower has made of that Scripture. Do this as soon as the Witness mentions a Scripture. Do it at every mention of one. You will be surprised how that destroys his chain preaching.

If you have used the gospel invitation, and the second time the witness of God's Word, and the Witness returns after that, then use my book, *Thirty Years a Watchtower Slave*. Own, read, and use this book. Mark all passages in it that deal with doctrinal and organizational changes. Put bookmarks into these pages for quick reference.

When the Witness returns the second or third time, bring this book to the door. Read a passage and ask a question about it. The Witness may or may not be able to answer it. Mention several such passages. If he has difficulty, be kind. Don't rub it in. Say, "Perhaps you would like to read this book and prepare your answers for me," and then offer to lend it to him. That will surprise him. He will accept the book. Make him promise to bring it back at a definite date. This is important. Have your pastor or some other well-versed Christian there with you.

As he returns with the book, he will have consulted others about answers. Listen to some of his answers, but don't enter into an argument. Courteously say, "I won't argue the point, as no doubt you know more about your organization than I do."

(Continued on page 16)

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Christianity's Forgotten Man

WHEN Nikita Khrushchev visited this country several months ago pleas for prayer on his behalf came from all over the nation.

A foundation made up of representatives of all major religions—the Foundation for Religious Action in the Social and Civic Order—proposed a "minute of silence" for prayer and meditation at 11 a.m. September 15, the day Khrushchev arrived in the United States.

Admiral Ben Moreel, chairman of Americans for Constitutional Action, wrote to 400 members of the clergy of all faiths urging that the day be set aside as a day of prayer "in all the churches of the land."

In Washington, D. C., a newly formed Committee for Freedom of All Peoples suggested that Americans wear black arm bands, attend special religious services, and toll church bells during the Khrushchev visit.

One of the leaders of the Foundation for Religious Action group suggested that traffic be halted on all U.S. roads during the minute of silence which was suggested.

At least one pastor extended a personal invitation to the Russian premier to attend a worship service in his church during the American visit.

President Eisenhower invited Mr. K to attend church with him, and when the Russian leader refused, the president attended church without him.

At least one Bible—and perhaps several—was presented to Khrushchev during his visit here.

Mr. Khrushchev came to this country for his visit and stayed for a few days; Americans everywhere set aside a minute—or a day—for prayer, many attended special church services, and church bells were tolled as a call to prayer. Then Mr. Khrushchev went home—and many of America's Christians stopped praying for him.

In a letter to Timothy, Paul said: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Timothy 2:1, 2).

That kind of prayer isn't hard for Americans to offer. We happily pray for our president and the members of his cabinet and the members of Congress. Many of these men are sincere Christians. None of them is hostile to Christianity. But Premier Khrushchev is the head of a government which has the extermination of religion as one of its chief ends.

Nevertheless, we are to pray for pagan leaders. Perhaps they need our prayers more than any others. When Paul urged Timothy to pray "for all that are in authority," he was asking Timothy to pray for just such men as this. Those in authority were pagans, for the most part, who despised the Christians and seemed to find a special delight in persecuting them. But Christians still prayed for them.

Russian Christians, many of whom are persecuted for their faith, have a prominent place in our prayers. While we earnestly pray for suffering Christians, how many remember to pray for those who cause their suffering. Yet these too should have a place in our prayers.

But . . . is Christian America willing to pray for Khrushchev?

Americans cannot easily forget September 2, 1958. That is the day Soviet military planes, acting under direct orders, shot down an unarmed U. S. transport plane with 17 Americans aboard.

America's compassion for freedom-loving Hungarians will not soon allow us to forget that it was Khrushchev who dispatched the Russian Army to massacre Hungary's civilians in their bid for freedom. We know this man as the "hangman of the Ukraine" and the "butcher of Budapest."

Nor can we easily erase from our memory the abuses and threats which he heaped on our President at the Paris conference.

Human memory being what it is, there may only be a few who can sincerely pray that God would give this man the greatest of all gifts—redemption.

Furthermore . . . does Christian America have faith enough to pray for Khrushchev?

He is, after all, alone at the top of the world's biggest empire; and no one has any reason to believe that the whole world is not his goal. His conversion would call for his giving up more than possibly any other living person. Is the faith of American Christians strong enough to believe that God could possibly move this man to surrender to Jesus Christ?

Moreover, most evangelicals believe that a "point of no return" is finally reached if one continues to spurn God. How many are there who believe Khrushchev is not beyond redemption? His hands drip with the blood of innocents, his heart is hardened by brutality, his tongue seems incapable of the truth, he is trained in murder.

As Stalin's understudy he developed, to an exact degree, the art of treachery. A more dramatic hypocrite never let fall a tear for purged "comrades." He has wept while naming those who were ruthlessly killed by his predecessor, all the while knowing that some names on the list would never have appeared there but for his own orders. Is such a man capable of receiving God's grace?

It is almost certain that Christian America will not pray for this man if we are not called upon to pray a worthy prayer. And it is not necessarily a worthy prayer that asks only for the destruction of the enemy.

A prayer that is worthy is one that glorifies God in its answer. Praying

for the destruction of the Communist leader simply promises an easier time for freedom-loving people all over the world. This, of course, is desirable but it would not necessarily honor God. The only worthy prayer to offer on behalf of Khrushchev is for the redemption of a lost soul.

Here is a man so far removed from the influence of the gospel that he is perhaps more to be pitied than hated. We should pray for the light of the gospel to illuminate his darkened mind and heart. We can forget that he is a dictator, an enemy of democracy, an avowed atheist. We can remember that he is a man for whom Christ died. That should make him easy to pray for.

Now let's go back and consider some questions already asked.

Is Christian America willing to pray for Khrushchev?

Yes! Although we have not forgotten the crimes which this man has perpetrated, neither have we forgotten the lesson of Jonah who prayed for the destruction rather than the salvation, of a wicked city. He became the most miserable of all men when God showed mercy on the repentant city and redeemed the souls which dwelt there. We would not try to limit God's grace, but would rejoice in the conversion of the world's most powerful man.

But does Christian America have faith enough to pray for Khrushchev?

Again the answer is yes. If our faith will allow us to believe that God's grace was strong enough to melt the determined heart of Saul of Tarsus, it will allow us to believe that His grace will do the same for Khrushchev. While Stephen, the first Christian martyr, was being stoned he prayed for his enemies: "Lord, lay not this sin to their charge."

This prayer was heard by Saul, arch-persecutor of Christians; and eventually it led to his conversion. It is not impossible to believe that if Khrushchev should become aware that his opponents in the cold war were constantly praying for him, he might follow in the path of Saul of Tarsus.

Averell Harriman, former ambassador to the Soviet Union, said (*Look*, September 15, 1959): "As a convinced Communist, he will never abandon his faith in Marxism or his plans to dominate the world." But James, the New Testament writer, said, "The effectual, fervent prayer of a righteous man availeth much."

The man whose nation has spread Communism through a third of the world's population could be used of God to teach Christianity instead of Communism and to exalt Christ instead of Marx.

Prayer—believing, fervent prayer—changes things. END

Evangelical Leaders Encourage Prayer

"Conversion might cost his life . . . or launch revival"

ARTHUR L. BRAY,
President
The Illinois Conference of the Wesleyan Methodist Church

THE CONVERSION to Christ of Soviet Premier Khrushchev may be an impossibility because of the hardness of his heart. Probably no one knows whether the light of the gospel has ever shined upon his conscience. His record as a hardened Stalinist is bloody beyond degree and is in no wise mitigated by his sporadic times of geniality in recent years.

In spite of all this—or perhaps because of it—my heart has been moved to pray from time to time for Mr. Khrushchev. In visiting the churches of our conference there has been laid upon my heart a compulsion to pray publicly and to call upon our people to pray for Mr. Khrushchev. The burden of our prayer has been that God would convict and convert this wicked man. Knowing that no man can be converted who resists the call of God, an alternate petition has been made that if Mr. Khrushchev refuses to respond to the calling of the Lord, that God will lay His hand on him as He did Pharaoh of ancient Egypt.

Sennacherib of Assyria was removed through Isaiah's prayers, "Bloody Mary" died because of the power of the pleadings of John Knox, and Khrushchev must yield to Christ or be hurled from his despotic pinnacle if we will but pray. Conversion might cost him his life—or it might launch a revival in Russia.

Let all Christians pray for Mr. Khrushchev!

"Mr. K. must also serve God's ends"

ARMIN R. GESSWEIN,
CHAIRMAN
NAE Spiritual Life Commission

THE AMPLIFIED New Testament gives this rendering of I Timothy 2:1, 2: "I admonish and urge that petitions, prayers, intercessions and thanksgivings be offered on behalf of all men, for kings and all who are in positions of authority or high responsibility, that [outwardly] we may pass a quiet and undisturbed life [and inwardly] a peaceable one in all godliness and reverence and seriousness in every way.

Therefore we can know it is right and God-pleasing to pray for Mr. Khrushchev as well as Mr. Eisenhower and all world leaders. Daniel surely prayed for the ruthless Nebuchadnezzar and all the anti-God rulers of that day—and God answered!

Christ rules on His throne by prayer right now and we are to share in His over-ruling prayer. Especially are we to pray for the triumph of the gospel "among all nations." Mr. K and Communism are not only tools of the devil; they must serve God's ends to the ends of the earth. God can use them to carve out new open doors among the nations. Among other things this may be just what is happening in answer to the many prayers reaching God's throne.

"We are admonished to love our enemies"

FRANK SMITH,
PASTOR
First Church of the Open Bible, Des Moines, Iowa

IT IS EASY to breathe invectives against the insolent, impudent, conniving Communist charlatan, Mr. Khrushchev. One can become so exercised over the ruthlessness of the Russian ruffian that even the suggestion of prayer for him sounds foreign, but this is not a Christian attitude.

There are many reasons why Mr. Khrushchev should be on the prayer list of every Christian. First, he has an unregenerate soul. Christ came to call the sinners to repentance, and no one would question but that Mr. K fits in that category.

We should pray for him because he is an enemy of God and His people. We are admonished by the Lord to "love your enemies" and to "pray for them that despitefully use you, and persecute you."

Lastly, Christ is the Christian's example. On the cross Jesus prayed for His enemies, "Father, forgive them; for they know not what they do." If our Lord prayed for his murderers, should not we also pray even for those who have designed our destruction?

"Lord, teach me to pray—even for Mr. K!"

BOOK views

By ARNOLD D. EHLERT

■ TWO MAJOR BOOKS on the ministry have appeared recently. Each year there are several titles published in this category. To be significant a book must have something different, but still be basically oriented to the main factors of pastoral life and work.

The Minister and His Ministry by Mark W. Lee (280 pp., Zondervan, $3.95) is designed to be "a complete handbook of professional guidance," according to the blurb on the jacket. Twenty-one chapters take up the minister and his relation to the Lord, to his study, his message, the people, the church board, and many other areas. The church budget, the music department, the worship service, publicity, special occasions, and special problems are all treated on the basis of both pastoral and teaching experience. A chapter on the minister and his books is packed full of interesting material.

Concordia Press has issued a similar volume, except that it is the work of 23 pastors, each of whom writes a chapter. The General Literature Board of the Lutheran Church — Missouri Synod promoted the project. Some subjects not treated in the former work are: the pastor's family, his relation to the synod, pastoral care of the sick, effective biblical evangelism, stewardship, and the pastor and the arts. There is variety, of course, due to the different contributors, and each chapter carries a bibliography. The basic issues are met and there is much of solid profit in the book. The Christian day school comes in for discussion. There are subject and Scripture indexes. The title is *The Pastor at Work* (viii, 414 pp., $6.50).

■ THREE LIGHTER BOOKS, but still useful, might be mentioned also. Harold C. Mason authored *The Teaching Task of the Local Church* (214 pp., Light and Life Press, $3.25) with a view to setting forth the implementation of the Christian education program in the church. His previous volume, *Abiding Values in Christian Education,* dealt primarily with principles. In this one he takes up the work of the church school, the plant and equipment, the public relations program, evangelistic emphasis, the pastor's class, and one chapter on the rural and small church school. There are bibliographic references for each chapter and an index. One interesting feature seldom found in books of this kind is a visible tab indicator for each chapter.

■ PREACHING FROM REVELATION by Albert H. Baldinger (128 pp., Zondervan, $2.00) is a series of sermons covering the book. The author, who has served for fifty years in the United Presbyterian Church as pastor and seminary professor, believes that the book has a message for today, as well as for the day in which it was written. He dates it in the latter part of the first century. The doctrinal details are not belabored, although it is easy to see that it represents the symbolic, amillenial school. The woman in chapter 12 is the church. Most of the messages are rather brief.

■ A BOOK DIRECTED to the rural parish is Ralph A. Felton's *The Pulpit and the Plow* (viii, 168 pp., Friendship Press, $2.95). While not a large book, it has a world-wide vision and the author has consulted authorities in many parts of the world. There is a description of what has been, and is being done, and a criticism of some things.

The viewpoint is ecumenical. There is a table of church mergers with the groups that have combined to form each. There is a study of the call to the ministry based upon a survey, which reveals some interesting results. The author is a world recognized autority on the rural church.

Summit

(Continued from page 6)

his vitriolic attack on President Eisenhower. All this could conceivably be interpreted as the goodness of God in alerting us. Unknown to himself, the Soviet Chairman could have been the instrument of God to disturb our day dreams, and for this we can be thankful. If the *coup de grace* is administered, at least we won't be walking in a daze down the primrose path on the arm of our executioner.

No, it is not unthinkable that Mr. K did the world a great service, unwittingly giving America and other non-Communist nations another chance to firm up their defenses and to discover and apply the right solution to the turbulency of the times. Many, who did not know before, at least now know that Communism is not that solution, except as the guillotine is a toothache remedy.

But where do we go from here? Where does all this lead? If God did attend the summit, and if Mr. Khrushchev was prodded by God to toss a monkey wrench into his own machinery, how shall it all be interpreted? What is the next move?

We can be sure that whatever else the answer might include, it cannot possibly exclude the timeless, world-embracing commission issued by Christ at the close of the final summit meet with His disciples on the Mount of Olives. Included are His orders to evangelize the world!

He said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations . . . to observe all things whatsoever I have commanded . . . and lo, I am with you always, even unto the end of the world."

Teaching all nations to observe what Christ commanded . . . well, if this is not the answer to the complexities of the world, there just isn't any answer! Somewhere within the scope of all that is comprehended in this commonly referred to Great Commission, lies the hope of the world.

So for the Christian individual or church—whether within a nominally Christian nation or the professedly atheistic, Communist nation — there seems but one course to pursue to be infallibly safe. It is diligent, wholehearted obedience in the face of all obstacles to the marching orders, "Teach all nations whatever I have commanded you . . . make disciples of all nations . . . preach the gospel to every creature."

This is the "light that shineth in darkness, and the darkness has never overpowered it." If it took the failure of a contemporary summit meeting to give impetus to the nearly forgotten issues of that other in the long ago, so be it. In any case, there are certainly evidences to warrant the supposition that concerning the summit meeting of 1960, God was there! END

Nicaragua Shall Belong to Christ!

"WOULD YOU look at how these evangelicals are gaining strength! If they have nearly 10,000 in Managua today, they'll have 60,000 next year!"

This was the comment heard from a bystander during the evangelical parade at the close of the intensive four-month "Evangelism in Depth" crusade held in Nicaragua. Some 7,000 Nicaraguan evangelicals paraded through the streets of the capital city singing "Nicaragua Shall Belong to Christ"—the parade itself an almost unprecedented event in this Roman Catholic country.

The Managua crusade was the largest of a series of fifteen united campaigns in Nicaragua's leading cities, which saw virtually every group united in evangelistic action for the first time in the nation's history. The "Evangelism in Depth" crusade, which began early in the year, was instigated by Dr. R. Kenneth Strachan, director of Latin America Mission. After months of advance preparations by resident coordinator Juan Isais of LAM, the crusade got under way in Nicaragua with a large-scale pastors' retreat and conference in Masatepe. There the pastors and missionaries, some 250 strong, met to pray and make their plans for the ambitious project.

The plan called for the full mobilization of the entire membership of the evangelical churches of the nation as spiritual "commandos" who would carry the gospel to friends and neighbors through every contact and through a carefully executed plan of house-to-house visitation. To carry out the mobilization of the laity in effective witnessing, weeks of training classes were held in the major cities of the nation and a secondary series of such classes in smaller communities. This phase of the campaign was executed under the leadership of George Sanchez of The Navigators, who then stayed in Nicaragua to participate in campaign meetings as vocalist and as a member of the follow-up team.

The campaign of visitation which followed was carried out in scores of Nicaraguan cities under the leadership of Rev. John Thomas of Mexico. At this point, churches began to catch the enthusiasm of Evangelism-in-Depth and began to see that effective individual action on the part of the membership would result in revitalized congregations. In fourteen cities united crusades were held. Evangelical congregations took part, with special guest evangelists and musicians aiding in the effort.

A unique privilege accorded members of the Evangelism-in-Depth team during the last week of the Managua meetings was an invitation to meet the President of Nicaragua, Luis Somoza. Chalk-talk artist Victor Garrido of the Latin America Mission demonstrated his talent for the President, and baritone George Sanchez sang "How Great Thou Art" and "The Love of God." To the gratification of the team, President Somoza assured them that "in Nicaragua there is plenty of room for evangelicals to work" and also that "evangelicals are our best citizens."

The close of the Managua meeting was held at the athletic field of the Baptist High School, with Spanish expriest Jose Maria Rico of Bolivia bringing the evangelistic message. Seventy-two responded to the invitation, making the total for the nationwide campaign some 1900 in crusade meetings alone. Many others professed their faith in Christ in the churches of Nicaragua and during visitation campaigns. As was to be expected, Evangelist Rico came under heavy attack by the Nicaraguan press and radio for his fearless presentation of the gospel—especially because he was a converted Roman Catholic priest. In fact, a Roman Catholic priest broadcast attacks on the evangelist, calling him by name, until it was realized that the publicity was helping the evangelical cause.

The final great crusade in Managua attracted average attendances of 4,000 a night. It was the first time in Nicaraguan history in which the evangelicals of the country had joined forces in such an enterprise. One missionary commented, "I've never seen cooperation like this among the brethren before. This is a direct result of Evangelism-in-Depth." Too, invitations to conduct similar campaigns began to come in from other countries—among them Mexico, Cuba, Honduras and Costa Rica.

At a farewell meeting in honor of team members of Evangelism-in-Depth, Dr. Strachan challenged the Nicaraguan Christians present to carry forward the work in their own churches. He told them: "You now have within your reach the real possibility of seeing come to pass what you have been singing for several months—'Nicaragua Shall Belong to Christ!" END

Nightly attendance during the Managua crusade averaged 4,000 and a radio hookup of five stations reached more.

WORLD view

Buddhism on the march . . . Problems in the Congo

• • BUDDHISM — COMPLETE with Christian terminology—is on the march in the Orient. Talking in terms of "evangelizing" and "saving" the world, Buddhist leaders are urging their followers to tell others of their faith and its freedom, equality, love and kindness. The movement is being injected with an intense evangelistic fervor, missionaries say, and it presents a real challenge to the gospel.

And while Buddha is proclaimed as the saviour of the world, the Christian movement is the object of an aggressive propaganda program.

On a theological basis, they have built an elaborate system of comparison, showing the "superiority of Buddha to Christ," carrying through to a comparison of their scriptures with the Bible.

Politically, they claim that Communism is an outgrowth of Christianity. In this connection, one Buddhist leader cautions, "We should never forget that Christians today are pro-Communist." To prove this point, repeated reference is made to the NCC World Order Study Conference's recommendation to admit Red China to the United Nations.

The new program is being implemented through newspapers, magazines, radio, trucks, tracts — every method possible to reach the world for Buddha. This is the message which is being propagated: The way to salvation is "to remove the seeds of suffering." These seeds are covetousness, foolishness, killing, stealing, etc. Buddha makes all people realize the relation of the seed to the fruit so they will refrain from the seed.

"When the seeds are cut off there will be no fruit of suffering" and Buddha will have saved the world—or so they teach.

Buddhism is on the march in the East. And it is a matter of historical record that a lie enthusiastically proclaimed will outstrip the truth held in a lackadaisical fashion.

• • WITH MANY COUNTRIES in Africa facing the problem of self-determination, radicals have in many instances won the support of the people and Christian leaders fear that the churches face a difficult period.

In Congo, with a new state about to be launched, a "strong man" with radical ideas has emerged with about one-third of the seats in the Chamber of Representatives. He is Patrice Lumumba, whose leadership poses a serious threat to establishing a stable government. The country was to have a government of its own on July 1, but at this point no one is quite sure who is in authority.

Many Europeans are reportedly flying from the Congo to Belgium. Some expect to return; others are not so optimistic. The days ahead for the Congo are fraught with great peril and the new country should be object of much prayer.

• • MEANWHILE BACK AT home, a hassle was shaping up in Congress over the federal aid to education bill. Poised in the legislative wings with amendments which would include private and parochial in any bill presented, were two Roman Catholic representatives, Zablocki of Wisconsin and Pucinski of Illinois.

Anticipating the debate that was sure to come, church groups and others in Washington met to determine strategy.

"MY MAMA IS WEARING A NEW SPRING OUTFIT AND MY FATHER SAID HE'D BE AT THE MOURNER'S BENCH."

But they prepared for a battle that never came—and it was another Roman Catholic who nipped it in the bud.

When Pucinski offered his amendment to establish loans for private schools, Rep. Aime J. Forand—a Catholic—was sitting in the speaker's chair. He ruled the amendment out of order as "not germane" and so dropped the curtain before the show ever got underway. Zablocki, who was set with a handful of amendments in case the initial one failed, didn't even get to offer them. The bill—sans the amendments—went sailing through.

But something was said in the backwash that evangelicals would do well to note. Bishop Lawrence J. Shehan, episcopal chairman of the Department of Education of the National Catholic Welfare Conference, expressed surprise "at the disregard of precedent and American tradition" involved in the Congressional action. Cited as the precedent was the National Defense Education Act of two years ago which authorized loans for private schools to improve their facilities to meet national emergencies.

It is with funds secured under this act that a disturbing number of evangelical colleges—as reported in *Action* last month — are constructing new buildings. There seems to be good reason to believe that this "precedent" will be often used as a club to break down Congressional and public resistance to aid to private schools. And we just wonder if evangelical schools might not have unwittingly helped swing the hammer that struck the first blow at the wall between church and state.

• • IT WAS WITH great relief that we read recently that tests had proven that TV advertisers couldn't brainwash us through the use of subliminal stimuli. Remember them? These "stimuli" were advertising messages flashed on the TV screen for a split second which the mind would take note of but the eye could not see. The theory was that the sponsor's brand name would be impressed upon your subconscious so that when you saw the product on the shelf, you would automatically pick it up.

Now tests have determined that while it is possible in controlled labora-

tory settings to achieve subliminal communication, "the attempt to translate this into subliminal persuasion was not successful."

You can see why we are relieved. If TV advertisers could make us buy their product without our being aware of what they were doing, think of how an unethical pastor could fill his own sanctuary on Sunday morning while decimating the other congregations, or a politician could capture all the votes. But since subliminal persuasion hasn't worked, we can all go back to thinking for ourselves.

• • THERE SEEMS TO BE little question now that the Communists have established a base of operation within rock-throwing distance of the United States mainland. And just to erase any doubts, Fidel Castro managed to lob a few boulders across the channel every day or so.

On a frightening time schedule, the country of Cuba was taking on all the appearances of a "little Russia," and graphic evidence of this could be found in the remaking of the Cuban educational system. Among the changes to be made will be the elimination of kindergartens, dropping such "speciality" courses as English, music, manual training, etc., and using the teachers in the lower grades, and the rewriting of many textbooks. It is planned, according to reports, to have as many children over five years old as possible live at big scholastic centers so that they will be under the influence of the teachers and not their families.

All public school teachers and prospective teachers are being given lectures to teach them the methods and aims of Castro's new educational system. In the schools and on television, the "hate America" campaign continues unabated. In Havana a teacher asked a third grade boy, "What did Jose Marti do?"

"Jose Marti freed Cuba from the Spaniards," he said.

"And what did Fidel Castro do?" the teacher asked.

"Fidel freed Cuba from the United States, which seized all our land," the boy said triumphantly. That was the "correct" answer.

Americans who have trouble reconciling the current religious liberty in Cuba with the fast-paced slide toward Communism would do well to brush up on Communist tactics. They set traps strategically and far in advance to be sprung when they are ready. The pattern in Cuba is too clear to be ignored.

• • ONE OF THE MOST serious indictments of modern Christianity we have read came from a man who isn't a Christian. Harry Golden, a Jew living in Charlotte, N. C., who is author of the best-selling *For 2c Plain,* wrote this searching commentary:

> If I were faced today with the decision my ancestors faced—become a Christian or die—I would pick a church fast. There is nothing to offend me in the modern church. The minister gives a talk on juvenile delinquency one week, reviews a movie the next, then everyone goes downstairs and plays bingo. The first part of a church they build nowadays is the kitchen. Five hundred years from now people will dig up these churches, and wonder what kind of sacrifices were performed.

Granted that he has exaggerated to make his point, he has made it well. The success of the modern church may have in it the seeds of its failure.

• • LIKE MILK BOTTLES at a county fair, the laws regulating the dissemination of obscene materials were dropping in the dust. In case after case, decency and morality were coming out second best behind "freedom of press and speech."

The most recent decision, handed down by federal Judge Luther W. Youngdahl, was likely to weaken the Post Office Department's enforcement drive against obscenity. The judge ordered two nudist magazines admitted to second class mailing privileges. Although obscenity wasn't an issue in the case since the Supreme Court two years ago had overruled a decision declaring the magazines obscene because they carried unretouched photographs of nude persons, the ruling was expected to open the way for a flood of court tests. Postal officials have been reluctant to admit to second class mail privileges many magazines whose contents they consider indecent.

Looking at it from Judge Youngdahl's standpoint, we suppose that legally there was no way to bar the magazines from second class privileges since the Supreme Court ruled as it did on the matter of obscenity. But that doesn't make the matter less distressing to the proponents of decency and mor-

Just a Minute

■ IT IS NOT unreasonable to suppose that when Patrick Henry, in the fervor of his soul, cried, "Give me liberty or give me death!" he was actually prepared to die for his stand.

He had counted the cost and found liberty indispensable to any kind of wholesome life, politically and socially, and so demanded that tyranny cease in the name of human rights and justice.

"If this," he said, "be treason, then make the most of it!"

George Washington and his immortals at Valley Forge had likewise counted the cost. The price of liberty was more clear than the warmth of home hearth or the comfort of loved ones. Freedom's victories, won at great cost, bring great rejoicing.

When Abraham Lincoln with his pen of emancipation signed the bill of freedom, a shout of acclaim arose from the entire Negro race. Years before when England freed her slaves, the natives on Jamaica arranged a unique signalling system to herald the dawn of the glorious day.

During the night, a man was sent to the top of the highest peak to await the first rays of sunrise. Stationed at intervals down the mountainside were other men. When the first ray of the glory of the gold and purple dawn broke on the mountain top, the watchman shouted, "The day breaks and we are free!" It was repeated by the next man, and the next on down the mountainside until in the valley below the refrain was taken up with great rejoicing, though it was still dark there.

But there is a freedom which Christ has provided that outshines them all. He climbed the rugged sides of Calvary to win and acclaim our freedom.

"If the Son, therefore, makes you free, ye shall be free indeed" (John 8:36). For the Christian, every day is Independence Day.

— WILLIAM S. DEAL

ality in this country—at least, to the few that are left.

• • SAW AN ITEM IN the paper about a popular American Negro entertainer and a Swedish movie star who announced they were going to marry. Without commenting on the color difference, which is their business, there was a statement in the story that we would like to comment on.

It seems that one of them is a convert to the Jewish faith while the other is a Protestant. It was agreed that neither would adopt the other's faith and that their children would be given their own chance to decide which religion to follow. It was this last statement that interested us.

We've known a few families who adopted this attitude about their children and religion. "Wait until they grow up and let them choose a religion," they said. "We don't want to force our religion on them."

Tommyrot! We carefully advise our children about everything else in life because we are concerned for their welfare, but when it comes to religion we act like they were going into a department store to buy a pair of socks —so we tell them to pick out a color and stripe they like. In the most important decision, we leave them without parental counsel and guidance. What a sad commentary on America's concept of spiritual values!

• • IN ORDER TO regain territory which has been lost to Protestants in South America, the Roman Catholic Church is beginning to employ some new techniques. They apparently have come to realize that the old techniques of violence and threatenings have actually aided the evangelical cause, a missionary leader in Bolivia believes. The Rev. Carrol Tamplin of World Gospel Mission says that the new group of priests, friars, and nuns which are being sent to South America will adopt an outward attitude of friendliness and freedom.

"In other words," he says, "the techniques of the ignorant national priesthood will be discarded in favor of an intelligent, specially prepared program by American, Spanish and Italian personnel backed with unlimited funds."

This would fit in with *Action's* report last month that plans had been made by the Catholic hierarchy for "religious collaboration of a continental character."

American Jesuits, operating through other Orders, will direct the new strategy as the Pope's "storm troopers." Their specialty is educational institutions of high order and their emphasis is on youth. They also specialize in other fields, however, including diplomacy, science, sociology, economics and politics, journalism, and propaganda. This group, which also includes an auxiliary order of nuns, may operate with or without special garb and they are qualified to become advisers to government officials or to take over administrative jobs. Their plan, for which the machinery has already been set in motion, is to neutralize Protestant mission influence.

This stepped-up effort plus the tremendous growth of Latin America—from the present 185 million to between 700-800 million by the end of the century—doubles the Protestant challenge. Currently there is no Protestant plan to win this increase in population which, obviously, will have to be won through the education of children and youth. But the challenge is there and the hour is late.

• • THE FATE OF THE "drinking on airplanes" bill will probably be known by the time this is read, but there was still no indication one way or the other when this was being written. The Senate sub-committee had reported the bill out to the full committee, but it had been this far before and died due to Senator Warren Magnuson's (D.-Wash.) inertia in having hearings and reporting it out for Senate debate.

And while the committee was dilly-dallying around, danger in the air kept multiplying. The Federal Aviation Agency started action against seven men accused of violating its new rule against drinking from private liquor supplies aboard airliners. The incident occurred aboard a plane from New York to Montreal and the drinking passengers had "turned the passenger cabin into a littered shambles." The incident was so serious that it brought threats from the plane captain of an emergency landing.

We wonder if a plane load of innocent passengers will have to die before Congress finally decides, in the name of safety, to ban liquor on airlines?

AN EXPLANATION

Two years ago (June 15, 1958) we printed a parody of the Lord's Prayer which was composed by MYF youth of the First Methodist Church, Barstow, Calif. It originally appeared in the Methodist youth magazine, *Concern,* and was positively sacrilegious. We took the young people and their spiritual leaders to task editorially without knowing that a later issue of *Concern* had explained that the parody was not intended to ridicule the original prayer, but to point up our "shabby imitation of living."

This additional information has just now come to our attention and feeling that some of our readers were probably among the hundreds who wrote the First Methodist Church about it, we offer them this explanation and extend our sincere apologies to the young people and pastor of the church whose concept of spiritual values we had called into question.

• • THE HIGH COST of dying has been under discussion for sometime, but a group of Lutheran pastors in Albany, N. Y., have decided to make themselves heard on the subject. Their statement issued recently urges simpler funerals and deplores the "increasing secularization" of funeral practices. It also notes that the control of the funeral has been more and more passing out of the hands of the church which has led to "an unchristian understanding of death."

Here are some of the points made by the Capital District Lutheran Pastors Association:

(1) "Christians do not show any disrespect for the departed by keeping funeral expenses at a minimum. Unnecessary financial outlays are unbecoming to Christian humility and charity."

(2) "Any emphasis on display of the bodily remains should be discouraged. The Christian funeral service emphasizes God's comforting word of hope and resurrection, not the physical remains."

(3) "The casket should be covered with a pall. In this way, no occasion is given for distinguishing between a costly casket and an inexpensive one."

The group also emphasized that whenever possible, funerals should be held in church. Maybe some other ministerial groups should make themselves heard locally on this subject.

• • SHADES OF JOHN the Baptist! Although you might not have to go back that far to find the churches criticizing royalty, it isn't something that's done too often these days.

But the General Assembly of the Free Church of Scotland, in its traditional loyal address to Queen Elizabeth II, included a rebuke to the British family. The statement expressed "dissatisfaction at the attitude of the Royal family towards the Lord's Day." The move to include the condemnatory passage shattered the normal calm of the Free Church's meeting.

The assembly clerk later commented that "this is the first time in my experience of 20 years of assembly procedure that a sentence like this has been included in our message to the "Queen."

• • THE MOVIE ADVERTISEMENT page in most newspapers is both nauseating and offensive. The bounds of good taste were passed long ago, and we are beginning to wonder if the brakes will ever be applied. *The Portland Oregonian* has shown one way to do it. In initiating a new advertising code, the paper announced it will decline to accept any movie ads which tend to excite behavior contrary to established codes of morality and good taste.

They even defined what they meant in a letter to theater owners. Ads of the following type will be rejected:

Illustrations of persons in compromising positions; illustrations of persons in a state of dress or undress that would be considered suggestive or indecent on the street, the beach, or any public place; illustrations portraying a high degree of violence; headings or copy that tend to stimulate an unnatural or unwholesome attitude or interest in sex, violence, narcotics addiction or immorality; headings or copy that use the device of double meanings, the purpose of which is to convey an impression restricted by these standards; illustrations or copy or quotations imply they are part of the picture unless they are, in fact, a part of the film.

If you are nauseated by the movie ads in your newspaper, why not clip this out and attach it to a letter you write the editor.

• • A CALL TO AMERICAN patriotism has been sounded by Billy Graham, writing in *Life* Magazine on "The National Purpose." What he has to say seems most appropriate for this Independence Day.

"What a heartening thing it would be," Dr. Graham wrote, "to see the people of America making the spirit of '76 the spirit of 1960.

"Patriotism in America seems to be 'old hat.' If a man gets out and waves the American flag, he is now suspect or called a reactionary. We applaud the nationalistic demonstrations in other countries. Perhaps we need a few demonstrations for America.

"The Soviet Communist party recently published 97 slogans for May Day with the accent on complete liquidation of colonialism and a production drive to overtake the United States. Where are the American slogans?"

Where indeed? Patriotism is a disappearing virtue. Perhaps we need what William James 50 years ago described as "a moral equivalent of war" to challenge us.

Don't be ashamed to be patriotic this Fourth of July. Fly your flag and show your colors!

• • THE KANSAS REVOLT, rumbling ominously like one of the state's tornadoes in the background of the American Baptist Convention for several months, did little more than raise the dust at the convention's annual meeting last month. The move to stop ABC participation in the National Council of Churches, led by the 4,300-member First Baptist Church of Wichita, was crushed under a avalanche of votes.

The sentiment of the convention in favor of retaining ties with the NCC was in evidence early when the General Council adopted a resolution "reaffirming our participation" in the NCC. When the recommendation was presented to the convention, an overwhelming majority of the delegates approved it with only 60 votes cast against it.

Granting a point to ecumenical foes, the convention left room for local churches to dissent and to withhold NCC financial support. But this sop thrown to them wasn't likely to satisfy many ABC churches in the Midwest who feel the NCC is "too close to socialism" and is "trying to legislate a watered-down Christianity."

After the vote, Preston Huston, a deacon from the Wichita church, said the action places his church's connection with the Convention "in jeopardy." Just how many other churches feel this way is anybody's guess at the moment, but it is a safe prediction that the Southern Baptist Convention and the Conservative Baptist Association will get some membership applications from churches who no longer feel at home in the ABC.

This uneasiness rests in more than the NCC ties. There is genuine concern over the move toward centralization of authority and away from the historic Baptist policy of local autonomy. This is seen in the encouragement given churches to give their state conventions title to local property—an effort repugnant to most Baptists.

• ***On some of the social implications of stink bombs, or, if you wish to make a substitution, try cigarettes!***

I DO AS I PLEASE

By JOE DOAKES*

■ I LIKE STINK BOMBS.

They may be nauseating to other people but I like them and I believe in freedom—at least, my freedom to set off stink bombs any time and anywhere.

After all, in this free country, a fellow ought to be able to do as he pleases. (Personally, it seems that only very queer people would have any objection to these bombs.)

Some folks have the nerve to tell me that stink bombs are revolting, but I have a blistering comeback. I tell them: Get yourself a stink bomb if you don't want to smell mine, else don't blame me. That usually shuts them up for keeps.

I have always liked stink bombs. Well, at first I didn't—until I got used to them, but now I can't get along without them, and when I think of the quiet satisfaction they bring and the lift I get when one goes off, I say, what the heck with finicky people with over-sensitive smellers. After all, a guy is due some pleasures in life without having everybody jump down his throat.

Besides, it's unfair to accuse me of being inconsiderate of other people. I am really very polite about my stink bombs because I never set one off without asking people sitting around me, "Would you mind if I set off this stinker?" The fact that nobody has ever had the nerve to stop me ought not to keep you from seeing my good intentions.

Or, when people have indicated that my clothes or my breath may smell like my bombs, I always draw back at least an arm's length for the rest of the conversation. It is true that only one fellow ever suggested that we not talk so close-up and he did that after I kept asking him why he was turning his head to one side and catching short gasps of breath.

It's a free country, I say. Anyway, I like setting off stink bombs, even if they do leave bad odors around the place. You can get used to anything if you like it and I guess I just like it and am used to it. There's no use telling me to give up one of the biggest things in my life just because it happens to bother other people . . .

And, if you will hand me a match, I'll set off one right now . . .—Reprinted from *The Presbyterian Outlook*.

---

* *Mr. Doakes, a well-known bum, prefers to be under suspicion rather than to be identified by the use of his full name.*

Sowing the seed and reaching millions with the message of salvation, giving each one his own personal copy of a Gospel in his own language.

Back of this continent-wide campaign have been the prayers and gifts of thousands of the Lord's people in America. Without this support we will miss an opportunity unparalleled in the history of Christian missions. With your continued prayers and gifts, we shall distribute another million Gospels to another million Africans in 1960. Africa desperately needs — **NOW, TODAY** — the Gospel of Christ.

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Wendell Hansen, Ph.D., President

Great Commission Schools, Inc.
Anderson, Indiana

Witnessing

(Continued from page 7)

Now make *your* strong point. "But when it comes to the doctrines of the Bible, we in Christianity have not changed 'the sound form of words' that have come down to us from Christ Jesus, the apostles, and the prophets. This book shows that *you* have done so many times."

"Do you know that hell is not the grave?" Now go into the presentation of your defense of the doctrines.

'Let us look up Matthew 16:18." Read the whole verse, but specially make this point, "And the gates of hell shall not prevail against it." Ask him, "What are the gates of hell? Are *they* hell?"

Don't wait for an answer, but draw his attention to Luke 16:22, 23, "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeing Abraham afar off, and Lazarus in his bosom."

Continue: "Notice, the rich man got to hell. How? Through death and the grave. These, then, were the gates by which he entered hell. If death and grave are the gates of hell, then the grave cannot be hell.

"You Jehovah's Witnesses say that you do not have a soul. Nor do you believe that the soul is immortal."

Open the Bible at Revelation 6:9 and read it. When you have read it ask, "Would you agree with me that these people are dead? That they were killed?" The Witness will agree; it's obvious.

Only after he has agreed that they are dead, continue reading the 10th verse. When you have read it, ask, "Since they are dead, who or what is talking here?" He won't know what to answer. You supply the answer, "The *soul!*"

Continue, "You Witnesses say Jesus Christ is not God, *the* God. Would you agree with me that Jesus died for us and our sins?" The Witness will agree. "Was Jesus man or God, or both?" He will reply "He was just a man, a perfect man." Open your Bible at Acts 20, and read the 28th verse where it says, in part, "To feed the church of God, which he hath purchased with his own blood." "Why does Paul say that God bought the Church with His own blood if Jesus was not God when He died and was resurrected?"

The Witness will always come back with, "We read in Colossians 1:15, 16 'Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they are thrones, or dominions, or principalities, or powers: all things were created by him, and for him.' Doesn't this prove Jesus was created?"

Ignore that question, but say, "Do you agree that this world, and all things in it, were built by Jesus as His house, by Him and for Him, as the apostle says?' "O, yes, I can agree to that," quickly chimes in the Witness.

Then you reply, "Let us see what the Apostle Paul says in Hebrews 3:4." Read, "For every house is builded by some man; but he that built *all* things is God." "The Scripture you quoted in Colossians 1:15, 16, shows that *all* things (not just *some* as a man builds) were built by Christ Jesus. Here Paul shows that only God builds *all* things. Since you agree that it was Christ Jesus that built all things, we must conclude that Jesus is God."

All Christians who have a deep concern over lost souls, particularly of the cults, and who show that by obtaining, reading, and using my book, *Thirty Years a Watchtower Slave,* as above suggested, are invited to write me in care of this magazine and ask for additional help. We are putting out every three months an issue of *The Converted Jehovah's Witness Expositor.* If you write us, telling us how you are using the book, or asking to purchase a copy, we shall gladly put you on the mailing list of the *Expositor,* and will regularly supply you with it. Many pointers such as those given here will be featured, making for an effective witness.

As you write us, qualifying by possessing the book or obtaining it, we also will mail you, free, a copy of *Another Gospel,* a 34-page booklet that will further show you how to witness effectively to Jehovah's Witnesses.

Jehovah's Witnesses are well trained in preaching their gospel of the kingdom. You can effectively win them for Christ by witnessing to them as to what Christ means to you. The gospel of Jesus Christ and the Word of God are your two most potent weapons for spiritual warfare. If you come to know the disabling techniques that pierce the mind of a brain-washed cultist, you can reach him more quickly. END

Evangelical Newsfront

National Pastors' Conference at Medellin, Colombia, sponsored jointly by National Association of Pastors and World Vision. The World Vision team included four ministers who are shown standing near front of picture: (*left to right*) Dr. Carl F. H. Henry (*in white coat*), editor of *Christianity Today;* Dr. Robert Pierce, president, and Dr. Paul S. Rees, vice president at large of World Vision, and Dr. Kyung Chik Han, pastor of Korea's largest church, the Young Nak Presbyterian Church of Seoul.

world-wide

Colombian Pastors' Conference

MEDELLIN, Colombia—A total of 350 pastors and evangelical leaders—said to be the largest gathering of Protestant pastors ever to assemble in Colombia—met here May 10-13 at Inter-American Seminary. The assembly, which represented evangelical leaders from twenty-eight denominations in twelve countries, was sponsored jointly by the National Association of Pastors and World Vision.

Ministers who conducted the four-day spiritual retreat included Dr. Bob Pierce, World Vision president; Dr. Paul S. Rees, vice president at large of World Vision; Dr. Carl F. H. Henry, editor of *Christianity Today,* and Dr. Kyung Chik Han, pastor of Korea's largest church, the Young Nak Presbyterian Church of Seoul. After the departure of the team of ministers, a second week of seminars and lectures continued with outstanding Colombian leaders speaking each day and Dr. Clyde W. Taylor, NAE's secretary of Public Affairs and Missions executive, bringing reports on World Missions each evening.

In spite of improved conditions of religious freedom under the present government, Dr. Taylor reported, the usual harassment of evangelicals continues. He related this story of an occurrence on the evening of May 13: "Father Ernesto Betancourt of the Church of El Calvario led a large procession of children and some adults to dedicate an image of the Virgin that he had placed in a niche across the street from the Second Inter-American Evangelical Church (a usual practice in Colombia). After the ceremony, in which Protestants were denounced by the priest, the procession (in typical form) became a mob which stoned the evangelical church building. The damage fortunately was only to the building."

In spite of the persecution and harassment, Dr. Taylor reported, the evangelical community here is the fastest growing in the world, having increased 400% since 1947. Even though there is a scarcity of workers, he said, and the present government is refusing visas to foreign missionaries, the lay Christians are still spreading the Gospel.

Chaplaincy Retreats

WASHINGTON—The Office of the Chaplaincy for the National Association of Evangelicals here has disclosed plans for participation in retreats this summer both in Europe and the Orient.

The European Retreat is to be held at The Alpine Inn at Berchtesgaden, Germany, August 8-12, with Chaplain (1st Lt) Paul E. Kreider, Office of the Chaplain, New York City, as convener. It is planned that Rev. C. Mervin Russell, youth director for the Free Methodist Church of North America, will be present as a speaker and that Dr. Clyde W. Taylor, acting executive secretary of the NAE Commission on Chaplains, will direct the retreat. At least one outstanding European speaker is expected to take part in the meetings.

The first of the two Far Eastern Retreats is to be held at the Gohra Hotel in Tokyo, September 12-14. The convener is Chaplain (1st Lt.) Calvin Roy. The Korean Retreat is to be held at the Retreat Center at Seoul, September 17-18. In charge of both the Orient retreats is Dr. Roy McKeown, director of the Los Angeles Youth for Christ.

The programs include classes on "The Christian Home and Family," "How to Study the Bible," "How to Witness," and "The Deeper Spiritual Life"; special musical talent; discussion groups; films including Billy Graham's latest release "Africa on the Bridge" and other features designed to be of spiritual benefit to the men and their wives.

Where to Find

PAGE	
18	Denominations
20	Education
19	Evangelism
18	Missions
21	Personalia
17	United Action
17	World Wide

united action

Clyde W. Taylor Honored

WASHINGTON—Dr. Clyde W. Taylor, executive secretary of the National Association of Evangelicals' Washington office of public affairs and also of the Evangelical Foreign Missions Association here, was honored recently by two evangelical colleges during their commencement exercises.

The honorary degree of Doctor of Laws was conferred upon Dr. Taylor by President Stephen W. Paine of Houghton (N. Y.) College at the school's sixtieth annual commencement on June 6. Dr. Taylor brought the commencement address. Taking the theme, "Earth's Minorities," the speaker used illustrations from his wide experience in Washington to point out the importance of dedicated minorities in today's world as well as in the past. He urged the more than 150 graduates of Houghton College and Houghton Academy to dare to be in the minority, to "be not conformed to this world, but be ye transformed," to let nothing deter them in this.

At the Wheaton (Ill.) College commencement on June 13 Dr. Taylor was given the "Centennial Award"—a citation "for distinguished service as a minister and missionary of the Gospel; for leadership in world wide missions as director of the Evangelical Foreign Missions Association; for service to churches and missionary agencies as

secretary of affairs of the National Association of Evangelicals in Washington, D. C., and for loyalty to Christ and His Kingdom."

New Officers Elected

MINNEAPOLIS—The National Association of Evangelicals of Greater Minneapolis held its meeting here recently and elected the following officers: President—Rev. Gilbert M. Beenken (Presbyterian); vice president—Rev. I. O. Kronstad (American Lutheran); secretary—Rev. Quenten H. P. Alfors (Evangelical Free); treasurer—Rev. John Beritholz (Baptist); prayer committee—Rev. Cy Osterhus (Faith Community); program committee—Rev. Glenn Anderson (Baptist), and breakfast committee—Rev. H. B. Prince (Evangelical Free).

Conference in Canada

JORDAN STATION, Ont.—The evangelical churches of the Niagara district, Ontario, recently sponsored a united Bible conference, the first of its kind ever held in the area.

The speaker was Dr. O. E. Sanden, former dean of Northwestern College in Minneapolis. Nightly attendance topped 1,000 despite heavy rains.

denominations

Assemblies' New Building

SPRINGFIELD, Mo.—Assemblies of God officials have announced that five construction companies have been requested to submit bids on plans for a new four-floor administration building expected to cost around two and a half million dollars. The proposed new international headquarters, denomination officials indicate, will be the largest and most costly office building constructed in the Ozarks in more than twenty-five years.

Bids have been canvassed and results are being submitted to the General Presbytery of the Assemblies, a policy board of the denomination. Following approval of plans by the presbyters, ground breaking and construction is expected to begin September 1. Engineers have estimated construction time at between eighteen months and two years. The new structure will join the Gospel Publishing House.

Projected facilities are to comprise conference rooms and offices, including a large executive conference room; a chapel to be used for morning devotions, equipped with sound and broadcast facilities for release of "Revival-time," the weekly network broadcast of the Assemblies of God; a library of several thousand volumes, a large cafeteria, and storage and supply areas.

When completed, the new office building and equipment and Gospel Publishing House and equipment, officials report, will represent an investment of more than six million dollars.

Serving on the building committee are Rev. Bert Webb, assistant general superintendent, chairman; Rev. Thomas F. Zimmerman, general superintendent; Rev. Charles W. H. Scott, Rev. Howard S. Bush, Rev. J. Philip Hogan and Rev. Gayle F. Lewis, assistant general superintendents; Rev. Bartlett Peterson, general secretary; Rev. M. B. Netzel, general treasurer, and J. O. Harrell, manager of the publishing house.

NHA Moves Offices

MARION, Ind.—Offices of the National Holiness Association, which have had an interim location here, have moved to 1819 South Main Street, Elkhart, Ind. At the same time, the new president, Rev. Kenneth E. Geiger, elected at the recent NHA Convention, assumed the executive responsibilities.

The move is in keeping with the shift in administrative procedures authorized at the convention. Officers of the executive committee of the Board of Administration are to be responsible for duties formerly handled by the full-time executive director, Dr. Paul L. Kindschi. Dr. Kindschi retains his connection with NHA as a vice president and convention manager. He has announced that the 1961 convention will be held at the Morrison Hotel, Chicago, April 4-6.

Religion-Presidency Resolution

MIAMI BEACH, Fla.—A major development at the recent annual Southern Baptist Convention here was reflected in a resolution introduced by James L. Sullivan of Nashville, executive secretary of the Sunday School Board. This resolution, adopted by the convention, did not name a candidate or a religious group but stated that "when a public official is inescapably bound by the dogma and demands of his church, he can not consistently separate himself from these."

Other developments at the convention included these findings and comments: Reflections on the Summit failure, voiced by the Convention's Christian Life Commission, "We believe that this crisis emphasizes the need for Christian patience in negotiating for peace." Comment from Evangelist Billy Graham, "Russian Premier Khrushchev's actions plunged the world into the greatest crisis since the crucifixion of Christ." Comment from President Ramsey Pollard (re-elected to his second term by the convention), declaring that he would not keep quiet on the religion-and-presidency issue and also urging Roman Catholics to assure others "from the very heights of their hierarchy that they believe in complete and absolute religious liberty."

Dr. Graham, who spoke once to the convention and twice to associated groups in Miami Beach, was chosen to deliver the convention address in 1961.

Proposed four-floor administration building for the Assemblies of God, Springfield, Mo. The new structure, expected to cost two and a half million dollars, will join the Gospel Publishing House, present publishing facilities.

missions

Missions Offering $314,000

TORONTO—The Annual Missionary Convention of The Peoples Church here (see April *Action*) was concluded with an offering for missions amounting to $314,000—the largest in the history of the church, officials indicate. The Sunday School gave $52,000; the Elders, $45,500; the Choir, $16,000; the Christian Business Girls' Club, $5,000, and the Women's Prayer Meeting, $3,000.

Dr. Oswald J. Smith, the missionary pastor of the church who was rushed to the hospital three days after the month-long Convention began, is reported gradually recovering from surgery. This is the first time in the history of the mission work of the church, said Dr. Paul B. Smith, present pastor, that his father was not able to conduct the meetings. Dr. Smith, Sr., it was reported, received telegrams, cables, and letters from all parts of the world assuring him and the members of The Peoples Church of their prayers during his illness.

TEAM Needs Missionaries

CHICAGO—During the recent Seventieth Anniversary Conference of TEAM (The Evangelical Alliance Mission) at Roseland Evangelical Mission Church here, a call was issued for 300 new missionary candidates to join the 807 missionaries now in active service. Reports indicated that although thirty-nine new missionaries were sent out during the past year, every one of TEAM'S fifteen mission fields is still in need of workers.

Dr. David H. Johnson, TEAM's general director, noted that it is encouraging to observe that even in some areas of social and political unrest, the work of the missionaries continues unhindered. Dr. Johnson explained: "If we should be obliged to withdraw our missionaries from South Africa, where much of the mission work is on an indigenous basis, the Lord's work would still be carried on by the national Christians. However, if we are not compelled to leave, we shall be happy to continue our efforts for there

is still a need for missionaries. We shall need new workers for this."

Reelected at the anniversary conference for a term of three years on TEAM's board of directors were Charles E. Bodeen, Robert VanKampen and Robert A. Cook. Announcement was made of the appointment of Dr. Don W. Hillis, former TEAM missionary to India and recently with Orient Crusades, to the newly created position of home secretary. Dr. Delbert A. Kuehl was appointed candidate secretary and George D. Martin, deputation secretary.

Medical Society Officers

CHICAGO—At the annual meeting of the Board of Directors of the Christian Medical Society held recently in suburban Oak Park, new officers were chosen for the coming year: President —William Johnson, M.D., general surgeon from San Jose, Calif.; vice-president and president-elect — William Whiteley, M.D., neuro-surgeon of Philadelphia; secretary—Delburt Nelson, M.D., generalist, of Chicago, and treasurer—Reynold Gottlieb, M.D., radiologist of LaGrange, Ill.

Other board members elected were John Dawson, M.D., general surgeon, Seattle, Wash.; Richard Holt, DDS, Wheaton, Ill.; Fernley Johnson, M.D., general surgeon, Chicago; James Krafft, M.D., pediatrician, Dallas, Tex.; William Larsen, M.D., hematologist, Kansas City, Kans., and Hammel Shipps, M.D., gynecologist, Camden, New Jersey.

The society, according to Executive Secretary J. Raymond Knighton, includes 2,500 physicians, dentists, medical and dental students, and medical school faculty members and more than 475 medical missionaries overseas.

Mr. Knighton has announced that the second International Convention on Missionary Medicine will be held December 26-29, 1961 on the Wheaton (Ill.) College Campus.

evangelism

Appelman Evangelistic Campaigns

KANSAS CITY, Mo.—After an extensive evangelistic campaign in Europe, the British Isles, Russia and the United States in the past year, Dr. Hyman J. Appelman is confining his 1960 itinerary to this continent.

Among the places where Appelman campaigns are being conducted this year are the following: Jackson and Pontiac, Mich.; Treasure Valley, Idaho; East Saint Louis, Ill.; Myrtle, Miss.; Barron County, Wisconsin; Sandy Cove, Md.; Naples, Pensacola, St. Augustine and Miami, Fla.; Danville, Va.; St. Johnsbury, Vt.; Caribou, Me.; Anchorage, Alaska; Burlington, N. C.; Tulsa and Oklahoma City, Okla., and several California cities—San Diego, Maywood, Compton, Sacramento, National City, Los Angeles, Panorama City, and Costa Mesa. Canadian meetings are being held in Swan River, Manitoba, and London and Kitchener, Ontario.

Results of the 1959 revivals released by Dr. Appelman's office are: Professions of faith and transfers of membership—5,483; rededications—1,471;

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Co-operation Without Compromise by James D. Murch ____ 3.50
The thrilling story of NAE's beginning and growth.

The Coming Great Church by James D. Murch _____ .25
A report of the 1954 World Council meeting in Evanston.

I Was a Slave in Russia by John Noble _____ paper 1.00
The story which *Readers' Digest* condensed. cloth 3.75

I Found God in Soviet Russia by John Noble _____ 2.95
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hundred 7.50

"New Churches for a New America" __ 1 to 9 copies, each .25
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Among many commendations of the Appelman evangelistic work is this one from Evangelist Billy Graham: "I have just come from visiting our brethren in Moscow, and they told me of the wonderful and thrilling meetings you held for them . . . . While in Australia, we heard of the great blessings that attended your meetings there. Certainly the Lord has endowed you with the ability to preach as few men of our time."

ICEF Conference in Memphis

GRAND RAPIDS, Mich.—At the thirteenth biennial International Conference of the Child Evangelism Fellowship held recently in Memphis, Tenn., 400 registrants came from seventeen countries and forty-two states, according to report from Rev. James S. Kiefer, general director.

Dr. Howard Sugden, pastor of South Baptist Church, Lansing, Mich., gave inspirational messages from Habakkuk and Exodus. Rev. W. Stanley Mooneyham, editor of *United Evangelical Action* magazine, presented four messages on "Better Public Relations Through Better Publicity."

Thirty-one CEF missionaries and candidates attended the conference. The furlough missionaries reported on the progress of CEF in fifteen countries. There are 156 missionaries in sixty countries, it was reported, who are training nationals in Child Evangelism methods and there are now 150 full-time national workers.

During the past year, leaders reported, 35,000 CEF workers enrolled more than one million children through Good News Clubs, 5-Day Clubs, summer classes, released-time classes, fairs, camps and other special ministries. Reports showed that 103,284 children professed faith in Christ.

education

Largest Graduating Class

BIRMINGHAM, Ala.—The largest class yet to be graduated from Southeastern Bible College here received their degrees at this year's commencement exercises. Dr. L. P. McClenny, pastor of the College Church of Christ, Wheaton, Ill., delivered the commencement address for the twenty-five graduates. Two seniors represented their class with addresses at the baccalaureate service.

This year's class at Southeastern brings the total number of graduates for this young college to 160, officials indicate, and over ninety per cent of the graduates have gone into full-time Christian service.

Talbot Graduates Nine

LOS ANGELES—The nine 1960 graduates of the Talbot Theological Seminary, located at near-by La Mirada, expect to go into the pastorate and to mission fields such as Mexico and the Orient, according to Dr. Charles L. Feinberg, director of the seminary since its inception.

Training of the students in Talbot Theological Seminary is conducted on the new Biola Campus at La Mirada, operated by the Bible Institute of Los Angeles.

Rural Bible Crusade Projects

WHEATON, Ill.—Scores of Missionary Vacation Bible Schools are being held this summer in spiritually-neglected rural communities, is the report of Rev. J. Kenneth Nielsen, general secretary of Rural Bible Crusade National which has offices here.

Rural schools in nine midwestern states have been visited this school year, Mr. Nielsen reports, resulting in 75,000 pupils being enrolled in the program. Over 30,000 awards (Gospels, Testaments, Bibles, Story Books) have been given to boys and girls who have memorized Bible portions. In addition, three affiliate RBC state organizations have enrolled 30,000 school children in Bible memory work and have awarded a total of 18,000 Bible awards.

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personalia

Charles J. Anderson, NAE's Midwest Regional Director, has been requested by the NAE Chaplains' Commission to contact chaplains in the European Area during July and August as a prelude to the Servicemen's Retreat to be held at Berchtesgaden, Germany, August 8-12. Mr. Anderson will be visiting in Europe with his son, Chaplain (1st Lt.) Robert C. Anderson, who is stationed with the First Battle Group of the Thirtieth Infantry U. S. Army at Schweinfurt in the Bavarian Foothills.

Ted W. Engstrom, president of Youth for Christ International, has been spending some time in England and Europe conferring with leaders as they finalize plans for the Twelfth World Christian Youth Congress to be held July 30-August 7 in Bristol, England. Dr. Engstrom also served as an official delegate to the world convention of the International Council for Christian leadership in Noordwyk-on-the-Sea, Netherlands.

Wendell P. Loveless, Jr., English teacher and a member of the guidance department of Wheaton (Illinois) Community High School, has been named principal of Wheaton Academy. A 1950 graduate of Wheaton College, Mr. Loveless has had nine years of teaching experience on the high school level. He is completing work on his master's degree in education this year at Northern Illinois University in Dekalb.

Harold W. Ford, pastor of the Christian Church in Riverside, Calif., has been called to the faculty of Pacific Bible Seminary at Long Beach, it has been announced by President Kenneth A. Stewart. Mr. Ford is a graduate of Butler University, Indianapolis, Ind., and this year completed residence work for his Doctor of Theology degree at Iliff School of Theology, Denver, Colo.

Helen M. Allen of Warren, Ohio, for many years a public school teacher and temperance worker in that area, has become the new consultant to the Narcotic Education Bureau of the National Woman's Christian Temperance Union. Mrs. Fred J. Tooze, the Union's president, has announced that Miss Allen's headquarters will be with the National WCTU, Evanston, Ill.

James Forrester has been appointed president of Gordon College and Gordon Divinity School, Beverly Farms, Mass., it has been announced by the Board of Trustees. Dr. Forrester is currently vice president in development at Whitworth College, Spokane, Wash. He holds the B. A. degree from Queen's University, Kingston, Ontario; M. A. and Ph. D. from the University of Southern California; D. D. from Sterling College, Kansas, and L. L. D. from Whitworth.

Lowell E. Roberts, president of Friends University, Wichita, Kans., was awarded the honorary degree of Doctor of Divinity at this year's academic convocation of Asbury Theological Seminary, Wilmore, Ky. Dr. Roberts, president at Friends since 1957, delivered the convocation address.

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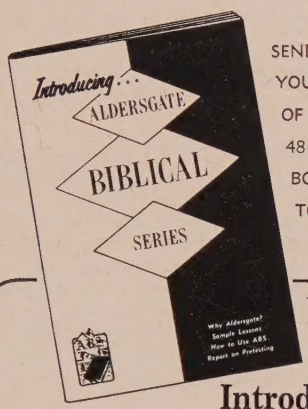

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ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

In a small church and Sunday School, which is at present poorly organized and the staff is untrained, how would you recommend a beginning toward improvement? In other words, where would you start?

SOMEONE ALREADY knows something about Sunday school or you wouldn't know it is unorganized or that the leaders are untrained.

There are advantages to starting at the bottom. First of all, there is only one direction to go and that is up. Another advantage is that every accomplishment makes quite a showing.

Start with a monthly meeting for the teachers. You may not call it that at first. Invite the Sunday school teachers and other interested people to your home after church some Sunday evening, or any other evening, and begin by talking informally about the needs of your Sunday school. Prior to this you may have shared your concern with a friend or two so that you know some are already thinking and will be ready to talk.

You might begin with "I've been reading about what is going on in other Sunday schools about the country, etc." Or, "I attended a Sunday school convention last week and I was thrilled as I listened to what some Sunday schools no larger than ours have done to reach their community for Christ."

Also, prior to and during this week you and others have been praying and asking God how you could present the need and challenge the present staff without giving the impression of a "know-it-all."

You will have to be careful to include equal parts of enthusiasm to inspire and the kind of information that will instruct.

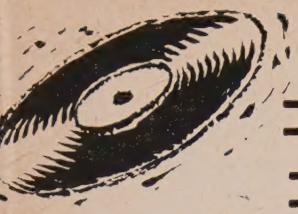
If people can be made to want to do something and then to see that they can do something, you are on your way. Too many people have made themselves believe there is something mysterious about success. The biggest mystery about success is spelled W-O-R-K. Even work can be fun when it is the right kind done together.

Back to the regular meeting of the teachers. Plan to get together again and regularly—at least once a month. Divide into two or three committees so that everyone is on a committee to evaluate and report on what is wrong and what can be done about it.

Plan to attack the worst and more obvious problems first. It may be that the classes or the opening assemblies are not interesting. Maybe the teachers do not know how to teach, how to study, how to present a lesson.

List other items to improve and plan how you are going to do it. Don't expect to improve everything at once.

It is amazing what one good leader can do to inspire others if he is consistent, persistent, always encouraging and enthusiastic.



record reviews

■ BOTH A SONG writer and a singer, Doris Akers has just released an album in which she sings some of her own compositions. DORIS AKERS SINGS (Christian Faith, DA-6045) is a waxing of semi-spirituals. Backed by chorus and orchestra, Miss Akers has a chance to demonstrate her smooth-textured voice in songs both old and new. "The Wesley Brothers," written by Tim Spencer, is an unusual one that may well become a favorite.

Bread Cast Upon the Waters, Climbing Jacob's Ladder, If I Can Help Somebody, Golden Slippers, Lord Don't Move the Mountain, The Wesley Brothers, How Big Is God, I Sure Do Love the Lord, No One But the Lord, Mine for the Asking, Honey in That Rock.

■ JOE AND MARION Talley are as versatile as any musicians we have heard. A thrilling demonstration of this is found in Word's new stereo album, IN THE SPOTLIGHT (WST-8037-LP). One listen and we fell in love with this wonderful and different record album. Joe plays the electric steel guitar, trombone and banjo while Marion plays the piano, organ and harp. They combine these instruments with melodious choral backgrounds by the Dick Anthony Choristers for an outstanding listening treat.

Onward Christian Soldiers, What a Friend We Have in Jesus, Standing on the Promises, He Took My Sins Away, When They Ring the Golden Bells, Thou Wilt Keep Him in Perfect Peace, Send the Light, Beyond the Sunset, We Have an Anchor, If Your Heart Keeps Right, I Shall Not Be Moved, The Holy City.

■ WE ARE DELIGHTED to see two albums of Bible stories just released by Christian Faith Recordings. They are Volumes 7 and 8 of "Stories from the Bible" and tell THE LIFE OF JOSEPH (CD-7 and CD-8). The production by the Christian Dramatic Society is excellent and they have achieved an "on the scene" atmosphere that adds a great deal of realism to the story. While adhering strictly to the facts of the Bible narrative, names, dialogue, and minor incidents have been introduced to make the scene more vivid for the listener.

■ EVANGELINE CARMICHAEL has a delightfully pleasing voice. Backed by the Ralph Carmichael Orchestra and the Mello-Men, she unfolds its lush tones in songs of pastorale beauty in her new album, THE LORD IS MY SHEPHERD (Sacred, LP 8024).

The Lord Is My Shepherd, The Ninety and Nine, Take Up Thy Cross, Return, Saviour Like a Shepherd Lead Us, Each Step of the Way, Beside the Still Waters, This I Know, Where He Leads Me, Closer Than a Brother, No One Understands, Jesus Will Walk With Me.

■ TO ANYONE WHO has heard Ronnie Avalone sing, the very title of this Word album, RONNIE AVALONE SINGING, (WST-8005-LP) is description enough. His dramatic tenor voice, with the Concert Orchestra of London, brings out the very best in every song—be it a spiritual like "Nobody Knows the Trouble I've Seen" or Handel's "Holy Art Thou." This is not mood music. It must be listened to, to be fully appreciated.

Singing, Jesus Savior Pilot Me, If the Lord Could Have His Way, Then Jesus Came, Someone's Last Call, Come Unto Me, Nobody Knows De Trouble I've Seen, No One Ever Cared for Me, Gethsemane, Holy Art Thou, Lord I Want a Diadem, The Lost Chord.

■ SOUTHERN QUARTET singing doesn't come any better than when it's done by The Statesmen with Hovie Lister. Their latest album, I'LL MEET YOU BY THE RIVER (RCA Victor LPM-2065), features 12 songs by Albert Brumley, one of the most prolific gospel song writers of this generation.

Jesus Hold My Hand, Did You Ever Go Sailin', Surely I Will Lord, If We Never Meet Again, Turn Your Radio On, I'll Meet You By the River, I'll Meet You in the Morning, There's a Little Pine Log Cabin, He Set Me Free, Her Mansion Is Higher Than Mine, I'll Fly Away, I've Found a Hiding Place.

■ FOUR WELL-BLENDED voices will be found in the album, JESUS IS CALLING (Word, W 3091-LP), featuring the World Vision Quartet with the Dick Anthony Ensemble. These men have been singing together since 1946 when they were in college. Both the harmony and variety in this album are good.

Lead Me to the Rock, Peace in the Valley, Jesus Is Calling, Nothing at All, More Than Conquerors, I Walked Today Where Jesus Walked, De Animals A'Comin', Above All Else, Joshua Fit De Battle of Jericho, No One Ever Cared for Me Like Jesus, You Must Come in at the Door, Only One Life.

■ A QUIET, nostalgic little album has been produced by Sacred Records called SONGS FOR FAMILY DEVOTIONS (LP 8021) by Wesley and Marilyn Tuttle. We liked it, either for the family "quiet hour" or for just plain nice listening.

Where Could I Go, My Heavenly Father Watches Over Me, Beautiful Isle of Somewhere, So Great Is His Love, Over the Sunset Mountains, Safe in the Arms of Jesus, Cleanse Me, Overshadowed, Must Jesus Bear the Cross Alone, The Ninety and Nine, God Will Take Care of You, Now I Belong to Jesus.

■ MUSIC AND POETRY have always gone together, and an album which has LORIN WHITNEY AT THE PIPE ORGAN FEATURING THE POEMS OF OSWALD J. SMITH (Christian Faith, LW-1401) should be outstanding. It might have been, except we feel that the narration is weak. But despite the narration, both the music and poems are still good.

I Never Walk Alone, The Great Physician, Now the Day Is Over, O Perfect Lord, Prairie Nocturne, Shadows, Onward Christian Soldiers, Only Trust Him, Open My Eyes, O Master Let Me Walk With Thee.

■ ANOTHER IN Word's series featuring music of various denominations is MUSIC OF THE METHODIST CHURCH (WST-9004-LP) by the Southern Methodist University Choir. Actually the title is about half correct, for the other half of the numbers presented are choral works by the choir which have very little to do with the title. It is all good music, however.

O For a Thousand Tongues, Creep Along Moses, Jesus Lover of My Soul, There's a Little Wheel a Turnin', Love Divine, Poor Man Lazarus, The Church's one Foundation, Lord Bow Thine Ear to Our Prayer, Blind Man, He Watching Over Israel, O Magnum Mysterium, Lead Me Lord, Lord Who Is My Light.

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